is general! y supposed to be &ov /za/capioi> *KCU* a perfectly happy animal, incorruptible and immortal. Now there is no living being incorruptible and immortal, and therefore none perfectly happy neither. For, according to that Demo-critic hypothesis of atoms in vacuity, the only incorruptible things will be these three: first of all vacuum or empty space, which must needs be such, because it cannot suffer from any thing, since it is *plagarum expers,*

[a] Et manet intactuui, nee ab icta fungitur hilum.

Secondly, the single atoms, because by reason of their parvitude and solidity they are indivisible : and lastly, the *summa summarum* of all things, that is, the comprehension of all atoms dispersed every where throughout infinite space.

[A]

—Quia nulla loci stat copia certum

„ -------V^{U},$^{1M>}$ uumi luui SIU.L uopiti cerium

Quo quasi res possint discedere dissoluique.

But according to that other hypothesis of some modern Atomists (which also was entertained of oldby Empedocles) that supposes a plenity, there is nothing at all incorruptible, but the substance of matter itself. All systems and compages of it, all o-vy/cpijuara and *aO^oifffiara,* all concretions and coagmentations of matter divided by motion, together with the qualities resulting from theni[c], are corruptible and destroyable : [c]*qu<e est coagmenta-tiorerumnon dissolubilis?* Death destroys not the substance of any matter; for as no matter came from nothing, but was self eternal, so none of it

[a] Id. lib. v. vers. 358. Addas etiam lib. iii. vers. 814. '
[b] Id. lib. iii. vers. 815.
* Cicero de Nat. Deor. lib. i. cap. vHi, p. 2891. torn, ix. open